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HUNDRED AND FIFTY YEARSby Rev. Humphrey M. O'Leary, C. Ss.R.
(Australia)

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The world-wide migration movement of the last century and a half has brought great benefits to the Faith. Through it entire new churches have arisen, as in the United States, or old churches have been virtually refounded, as in England and Scotland. Millions of Catholic migrants have carried their faith with them all over the world.

But not all been gain. As the present Holy father said when he constituted St. Francis Xavier Cabrini Patron of Migrants, "Even if those who emigrate are able at times to thereby improve their lot, nevertheless they often encounter grave spiritual danger, and indeed many make shipwreck of their inheritance of the Faith and completely forget the religious usages of their ancestors".

Before him, St. Pius X wrote that " it is almost unbelievably in how great danger the Catholic faith and christian morals (of the migrant) are often placed".

Separation of husband and wife, proselytising efforts of Protestants, loss of the environment in which the migrant has hitherto practised the Faith, the language barrier between the migrant and the clergy of his new home, these and other causes place the Catholic who migrates in peculiar spiritual peril.

The Church has always realised this and tried to provide for the special needs of the soul of the migrant.

Thus today she endeavours to secure, for instance, the movement of the family as a unit, or the provision of suitable partners from the homeland for single male migrants, just as in the last century she assisted the migrants by giving aid, through such organisations as the Leopoldine Society of Vienna and the Ludwig Mission Society of Munich, to the fast growing church of the U.A.S., at that time the great immigration land. Through her religious institutes she has provided hospitals for the sick migrant and schools for his children. But always her main means of assistance has been the priest, who administers the sacraments to the migrant, preaches to him the truths of religion and is the centre of all the other works of the Church for the assistance of those far from home. The Apostolic Constitution Exsul Familia issued by Pius XII in 1952 concerns itself almost entirely with the ministry and government of the priest working for migrants in the reception country or on the voyage from the old land.

In this Exsul Familia only expresses the tradition of the Church, namely that the greatest help that she has to offer the migrant is the services of her ordained ministers.

These services may be made available in several different forms, as the ministry of national parish

priests, as that of territorial parish priests, as that of missionaries working outside the parish frame-work.

Exsul Familia set out especially to give official recognition to the last of these forms and to lay down rules for its employment.

The coordination of the apostolate of the missionary of migrants with that of the parish priest is no easy matter. On so many points their ground over-laps, and there is scope for friction, or at least confusion.

This present paper is an endeavour to aid the understanding of the Church's recent legislation on the question by an investigation of the various forms in which her priests have exercised their ministry among migrants, especially during the last one hundred and fifty years.

In this way we may learn the lessons that the past has to teach us and gain a clearer understanding of the present-day policy of the Church.

In tracing this historical sketch I have drawn heavily on the first section of Exsul Familia which gives an inspiring account of the history of the Church's concern for migrants. However my paper is not a mere repetition of that extensive and authoritative study. The historical section of Exsul Familia restricts itself almost entirely to the part played by the Holy See in the spiritual care of migrants. Since the Apostolic Constitution itself lays down that the apostolate among migrants is proper to the bishops, we would expect to find that these

performed much work which did not need the intervention of the Holy See and hence is not recorded in Exsul Familia.

Such is in fact the case. Moreover while the Holy See intervened to a considerable extent regarding such question as the selection and control of the priest working among migrants, until recent years she did little to determine ^{the} in what form he should exercise his apostolate.

To trace development, of the various forms of spiritual assistance and to assess their value, we must examine the legislation of synods and regional councils, the writings of historians and sociologists, and, above all, the practice of the bishops. In this way we will discover the full back-ground of the present legislation.

The present paper is confined to Latin Rite migrants.

The special problems of Uniate Rite Orientals who settle in Latin territory are not discussed. It is also to be remembered that the paper is restricted to the various ways in which the priestly ministry has been exercised, and again that it discussed exclusively at the parochial level the various forms in which it has been organised. Diocesan organisations, national organisations, special dioceses for migrants, etc, fall outside the scope of the present discussion.

The Church has always recognised that where people of different tongues or of different rite live in the same land, special arrangements must be made to see that there are priests available to minister to the needs

of all groups. As far back as 1215, the **Fourth** Council of the Lateran prescribed that when in the greater part of the same city or diocese there were mingled people of different languages, having the same faith and different rites and customs, the bishop was to provide suitable priests who could minister to them according to their different rites and languages.

This law was renewed by the Decretals of Gregory IX in 1234. The Council went on vigorously to forbid that in one and the same city or diocese there be had several bishops, for then, said the Council, the one body would have several heads and would be a monster.

It did not however determine in what way these priests were to exercise their ministry. It did not prescribe that the faithful were to be grouped into parishes by rite, language, or nationality, and indeed at that time, parishes, although already the rule in the country, were only being introduced in the towns.

When in the middle of the sixteenth century the Council of Trent required everywhere the erection of parishes, it prescribed that the faithful be assigned to a determined parish according to the place in which they lived.

Parishes were to be territorial. This rule was gradually enforced all over Europe, was applied by the Congregation of Propaganda, to the new regions into which the Church

spread, and has remained in force until the present day.

But in establishing parishes Trent allowed the bishop to follow where necessary other norms than that of territory, and left it in his power to group the faithful into parishes according to family, profession, language, etc. Territorial parishes were the rule, but personal parishes could be erected by the bishop at his discretion. We have little evidence of the erection in Europe of such parishes for migrants in subsequent centuries. It seems that their needs were met through their own confraternity churches or through churches of religious of their own language rather than through erecting a special parish for them.

Such was the situation at the beginning of the modern era of migration. After the Napoleonic Wars began that movement of population, especially from Europe to overseas countries, a movement almost without parallel in history, which has continued down to our own day. A great number of those migrants were Catholics and the provision of special pastoral care for migrants became a major problem.

Some of these migrants spoke the language of the country to which they came, as did for instance the Irish in the United States or the Spaniards in Argentina. To meet their needs what was required was an expansion of the normal Church organisation, new churches, new parishes, new dioceses.

This was a tremendous task, and on the fulfilment of it depended the salvation of the faith of the migrants and their children. But it did not differ greatly from the task of the Church in any expanding country, it had few features especially characteristic of an apostolate among migrants and it does not require further treatment in this study.

Many however of the migrants spoke a different language to that of the receiving country and the provision for the newcomers of suitable assistance by priests of their own tongue became an important feature of Catholic life in the immigration countries, above all in the U.S.A. As early as 1789, there was in Philadelphia an exclusively national church for Germans. When the first Redemptorists arrived in America in 1832 to work on the frontier among the Indians, Bishop Dubois of New York begged them to stay in his diocese to work among their German conationals.

This they were unable to do immediately, but four years later there were three German priests working in New York, and the bishop would willingly have employed more had they been available. The first German church in New York was opened in 1836, and was followed there by many others. Similar development took place in other dioceses.

Though some of these national churches were the centre of national parishes, many were succursal churches.

The rectors of such churches had no parochial rights

over the faithful of their language or nationality, who remained parishioners of the normal territorial parish.

In these churches, the faithful could assist at sermons, and confess their sins, in their own language, etc., but the administration of baptism, matrimony and the last sacraments, and the provision of Catholic schools, remained the responsibility of the parish priest in whose territory they lived. This type of spiritual assistance was not confined to the U.S.A. A church for Italians was founded in London without parochial rights around 1847.

The needs of the newcomers were also met by itinerant missionaries. After 1840, when parish organization in many parts of the U.S.A. was rudimentary or non-existent, the German Redemptorists organized mission circuits to reach their compatriots scattered in the country districts.

They visited the settlements where there were Germans weekly, monthly or quarterly, preserving the faith among them until such time as more regular pastoral care could be provided. Even after normal territorial parishes had been provided, such care by itinerant priests was widely used. Oftentimes there were insufficient Catholics of an immigrant group in an area to make it impossible to have resident priest of their own, either as rector of a succursal church or as national parish priest.

Yet these faithful, through ignorance of the language

of the country and through the difference between their traditional ways of devotion and those of the country in which they found themselves, often had little contact with the territorial parish. The best that could be done in such cases was to secure the attendance of a priest of their own language or nationality at regular or irregular intervals, who would sustain their religious practice until such time as they were numerous enough to have their own priest, or until they, or at least their children, were able to take part in the ordinary parochial life of the country. Thus Leo XIII, commending Bishop Scalabrini's project to provide Italian priests to work in North and South America, suggested "a common place of residence for the priests, who can set out from it and move about the surrounding region, ministering by means of sacred expeditions".

In countries where there was a serious shortage of clergy, especially in some countries of South America, priests of the same nationality as migrants were usually employed in the normal parochial ministry, doing what they could for migrants in their own and neighbouring parishes as an apostolate that was additional to their normal work. The lack of priests prevented more elaborate arrangements to assist migrants, and since the migrants often spoke a language similar to that of the country and belonged to a similar cultural group, it was not

Germand and Poles frequently settled in colonies or were so numerous in the one area that there were few Catholics of other language groups and the parish priests were appointed with view to their ability to minister to the dominant group. In the course of the years, with the gradual assimilation of these migrants and their descendants, the national character of these parishes has often ceased and they have become indistinguishable from other territorial parishes.

But where the parish priest and jurisdiction only over the faithful of a determined language or nationality, who were scattered through various territorial parishes, there existed a juridic national parish. These faithful were withdrawn from the jurisdiction of the parish priest in whose territory they lived, and the various rights and obligations of the parish ^{priest} belonged not to him but to the national priest. Only parishes of this kind are strictly "national parishes", and it is to them and not to de facto national parishes that I refer whenever I use in this paper the term "national parishes".

Since these national parishes (1) were constituted on a personal instead of a territorial basis, they belonged

Officially called by the Church "parishes for diversity of language or nation" - Code of Canon Law, can 216, par 4.

long before these people could avail themselves in full of the services of the ordinary parochial clergy.

Probably the most characteristic feature of the spiritual care of migrants in the U.S.A., which was much the most important receiving country in the nineteenth century, was the development of juridic national parishes.

We must be careful to distinguish the juridic national parish (national parish in the strict sense) from the de facto national parish (national parish in the broad sense). When migrants grouped together into colonies and the faithful residing in a territorial parish were almost exclusively of the same migrant group, the bishop took care to appoint to the parishes, wherever possible, priests of their own language.

Thus the sermons would be in the language of the migrants, the characteristic feasts of their nation observed, etc. Such a parish was popularly called an Italian parish, a German parish, or so on, and constituted a de facto national parish. Juridically however it remained a territorial parish, the parish priest having jurisdiction over all the faithful living within the limits of the parish, of whatever language or nationality they might be.

In the United States, territorial parishes, especially in the country districts, were often de facto national parishes.

to the category of personal parishes. Personal parishes may be merely personal, as when the competence of the parish priest is determined solely by personal considerations, e.g. of consanguinity, of service in the Forces, without limits of territory. Then there are personal parishes in a wider sense, or better, mixed parishes, where the competence of the parish priest is over certain classes of persons residing within certain limits. As almost all the national parishes in America were restricted to a more or less well defined territory, e.g. a certain city, or a part of a city, they almost all came under the heading of mixed parishes, i.e. personal parishes in a wide sense.

Juridic national parishes, though rarely erected in the country in the U.A.S., were on the other hand erected in large numbers in the cities in the nineteenth and early twentieth centuries. In 1948 there were in that country 1,535 such parishes.

The acts of various synods and provincial councils testify to the existence of such parishes in the U.S.A. by the middle of the last century. Thus in 1847 a Synod in Philadelphia fixed the boundary between the two German parishes in the city and in 1862 a Synod in San Francisco laid down laws concerning the already existing national parishes of the diocese.

But there was no legislation for the whole Church or for the immigration lands commanding or even recommending the erection of national parishes. Thus when in 1847 the Cardinal Prefect of Propaganda directed the bishops of the Province of Baltimore to provide German-speaking priests for the German migrants, he did not specify the way in which these priests were to exercise their ministry. The Third Plenary Council of Baltimore (1884), which was the first American Council to treat of migrants as such, said nothing about national parishes, even though by that time they were a common feature of U.S. dioceses. In the closing years of the last century, the movement known as Cahenslyism pressed for greater ecclesiastical autonomy for foreign language groups within the Church in the United States. As a result in 1891 there was presented to Leo XIII the famous Lucerne Memorial, among the demands of which was one that migrants should be obliged to belong to the national parish of their own nationality. The proposal was rejected by the Holy See along with the others of the Memorial, and did not result in any imposition or recommendation of national parishes by the Holy See.

The inadequacy for migrants of the ministry of the territorial parish priest, usually acquainted only with the language of the reception country, was the usual reason why national parishes were founded. Unable

to understand their language and their ways, and occupied with his ministrations in his own tongue, he often treated them without reference to their needs and even altogether ignored them. The immigrant did not succeed in availing himself of the ministry of such a priest, and at times his desire for a priest of his own tongue was so great as to make him willing to go into schism to secure a pastor of his own language. The "Polish National Church" in the U.S.A., at first schismatical and later heretical, was founded around 1900 on the principle, "a Polish bishop and Polish priests for Polish people". At least half of the hundred parishes it had by 1924 had been founded in cases where Polish migrants, after having sought in vain to obtain the ministrations of a Polish priest from the Catholic diocesan authorities, accepted the offer of the "National Church" to provide them with a Polish priest.

But the foundation of national parishes, however necessary, brought with it many problems. Such a parish would serve the needs of members of the national group living in perhaps six or eight ordinary parishes. After a generation the migrants' children might speak English well, and prefer to attend the nearby territorial parish church rather than the distant national church. Could they be compelled to maintain their link with the national church? Could, for instance, these young people decline the services of the national parish priest

for their marriages and be married by the territorial parish priest, yet demand that in virtue of his obligations as parish priest, the national priest give the last sacraments to their dying parents? These and similar problems made necessary an official declaration determinig parochial membership when both national and territorial parishes existed. Thus in 1897 the Holy See, through the Congregation for the Propagation of the faith, ruled for the U.S.A. that, while the foreign-born and their descendants had the right to belong to the national parish of their group, the foreign-born who could speak English were at liberty to transfer from the national parish to the English-language parish, and their children had the same right of choice once they were emancipated. In 1938 there was a clarification by the Congregation of the Council of the declaration of 1897.

It was ruled that by "English-language parish" was meant the territorial parish, not another national parish in which English was spoken. The Holy See, while anxious to provide the migrant with a pastor of his own national group when he desired one, did not wished to impede the new-comer's entry into the normal Catholic life of the reception country.

It is to be noted that the declaration of 1897 presumed that the power of the parish priest, whether national or territorial, was exclusive. The migrant belonged to either the national or the territorial parish, not to both. There are indications however that at least since the Apostolic Constitution Exsul Familia of 1952 the migrant belongs to both territorial and national parish. I say this because the power of the missionary of migrants with care of souls is made by Exsul Familia cumulative with that of the territorial parish priest, ^{and} though there has been no legislation on the point, there are indications that it is now the practice of the Holy See to consider that there is a similar cumulation of the powers of the territorial parish priest and of the national parish priest. If this is so, today the migrant's membership of the national parish does not, and cannot, exclude membership in the territorial parish.

It must be said that in this century, juridic national parishes have to some extent fallen into disfavour with ecclesiastical administrators.

There are numerous reasons for this. In countries of immigration for permanent settlement, in nearly every case the flow of fresh migrants into the national parish has ceased after a time. But whereas with the assimilation of the descendants of the migrants, the need

for special assistance for these groups has decreased and in many places quite disappeared, the national parish has often remained in existence long after the need for it has vanished. This is partly because in 1918 the suppression of national parishes became reserved to the Holy See.

Even more it has been because of administrative difficulties, especially the opposition of a small but noisy remnant to the disappearance of the parish. In addition, even when the number of faithful belonging to a national parish decreases quietly and the parish dies a natural death, often the church is unsuited for conversion to other uses.

Not infrequently it was sited very close to the territorial parish church, which was no disadvantage when they were attended by different congregations, but which now makes it impossible to use the building as the centre of a new territorial parish. In such cases great sums of money were expended on churches which became in time valueless. Again while the national parish is operating, the duplication of parish organization has led to a great deal of confusion, and, owing to disensions among parish priests having cumulative territories, not infrequently even to sandal (1)

T.J.Harte, in the Sociology of the Parish, Harte and Neusse, Milwaukee, 1951, p. 164

Again in many immigration countries, the preserving of the faith of the migrants' children depends on providing them with parochial schools. The distance of most migrants from their national church and the lack of financial resources among the migrant group often make it impossible for a national parish to meet this need.

The reservation to the Holy See of the erection of national parishes introduced in 1918 by the Code of Canon Law, was commonly considered by authors as indicating that the legislator did not favour their future erection.

The adoption by the legislator in the Code of a territorial principle for laws supported this view.

The decision of the Commission for the interpretation of the Code in 1923 that the reservation of the erection of such parishes applied even in the faithful concerned were of the same nationality and the diverse languages, concerned were recognized by the government as official languages, was taken by canonical writers as yet another indication of the disfavour of the common law in regard to personal parishes. (1)

Coronata, Institutiones Iuris Canonici, Vol. I, Taurini, 1950, n.307.

Boscaren and Ellis, Canon Law, Milwaukee, 1951, p. 152.

Ciesluk, National Parishes in the United States, Washington, 1944, PP.56 - 7.

Regatillo, Interpretation et Iurisprudencia C.I.C., Santander, 1953, n.84

Vermeersch - Creusen, Epitome, VolI Mechlinae, 1948, n.164.

According to ^a writer who is himself an official of the Congregation, despite the fact that in mission territories there is often that mixture of languages that might give occasion for national parishes, the Sacred Congregation for the Propagation of the Faith does not favour national parishes. Owing to its experiences of their disadvantages in the U.S.A., it favours instead the erection of succursal chapels or the provision of assistance by itinerant missionaries while the faithful remain members of the territorial parish (1) .

For these varied reasons, drawn above all from experience in the U.S.A., bishops there and in other countries have become unwilling to resort to the national parish as a means of assistance for migrants.

They consider that while it helps to meet the problems of the moment, in time it raises more problems than it solves. Hence they have looked for other means of making available to migrants a priest of their own language, means that are without the drawbacks of the national parish.

One approach has been to appoint foreign-language priests a parish priests or assistants in normal territorial parishes in large cities. Migrants thus have a priest of their nationality in the city to whom they can confession in their own language, who can be called to officiate at their marriages, etc, and who is available to visit the other parishes of the city on the invitation of their parish priests. This practice is found, for example, in certain Canadian and New Zealand dioceses.

The Scalabrinian Fathers have recently been given charge of several territorial parishes in Australia, apparently with a view to being available to aid Italians in the surrounding parishes in this fashion.

In very recent years there has been a tremendous influx of Puerto Ricans into the Archdiocese of New York. Almost one third of the Archdiocese is now Spanish speaking. Despite the long tradition of national parishes in the Archdiocese, it has been judged more advisable to make ministry of Spanish-language priests available to the migrants through the territorial parishes rather than through language parishes. Instead of erecting Puerto Rican national parishes, priests who know Spanish are assigned to those territorial parishes in which there are many migrants.

The Cardinal has sought to secure that an adequate number of his American priests know sufficient Spanish to be able to offer effective help to the migrants.

In his seminary Spanish is taught intensively, before being appointed to parishes several young priests have been sent to Puerto Rico each year to gain practice in the language and learn the mentality of the people, returned foreign missionaries who have previously worked in Spanish-language countries have been assigned to work for the Puerto Ricans.

In 1954 there were in the Archdiocese of New York 29 churches where a Spanish sermon was preached during Sunday Mass, 30 churches where religious instruction was given in Spanish and 63 churches where confessions were heard in Spanish. In other words, the problem is being met by forming what are largely or completely de facto national parishes, not however juridic national parishes (i.e. national parishes in the strict sense).

In some of the other principal present-day reception countries for permanent immigration, such as Argentina and Australia, there seems to have been no desire on the part of the hierarchy to meet the problem by departing from the ordinary grouping of the faithful into territorial parishes. In Argentina, where there has been a serious shortage of clergy and the migrants have been mostly of language groups that permit of rapid assimilation, priests of the same language as the migrants have found their most useful employment

in ordinary territorial parishes, ministering to Argentinians and new-comers alike. In Australia, where there was a comparatively well-staffed parochial system, the needs of the migrants during the great influx after the Second World War were met by a highly organised system of itinerant priests, with the aim of supplementing the ministry of the territorial parishes, until such time as the migrants, or at least their descendants, were assimilated.

The Italian Catholic Missions in Europe deserve special mention as on their practice has been modeled much of the legislation of Exsul Familia. Towards the end of the last century, the spiritual needs of Italian intra-European migrants attracted attention.

The Bonomelliana and other organisations founded at the end of the century primarily to render social aid to these migrants, recruited priests to render spiritual assistance as well. This work was encouraged by Leo XIII, and was at that time mostly confined to Switzerland. These missions arose primarily to serve temporary migrants. The lack of stability of these migrants and the fact they were much more scattered than was often the case with transoceanic migrants made the foundation of national parishes (whether juridic or de facto) impossible. Thus from the beginning the priests acted as itinerant missionaries, moving from group to group of their co-nationals, or

fixing themselves where for the moment there was a notable body of them to be found.

The various changes of control that this organisation for spiritual aid to Italian migrants in Europe underwent as it developed are not relevant to our present discussion. It suffices to note that especially after the Second World War there was a great increase in the number of priests employed and in the number of countries in which they worked. In this later period, the Missions became more highly organised, and often rendered to Italian migrants most of the services normally rendered to the faithful by the parochial clergy. This form of ministry needed recognition and regulation by the Holy See, as it is beyond the power of a bishop to allow priests other than those attached to a parish to render to Catholics the full parochial ministry.

Thus for instance no bishop had the power to give a general authorisation to an Italian missionary for the celebration of marriages, even of Italians alone. This desire among Italian missionaries in Europe for the conferring of parochial powers was met by the Apostolic Constitution Exsul Familia of 1952 which authorised a new institution, the mission with care of souls.

This act of the Apostolic Constitution brings us to the latest stage in the development of the forms of sacerdotal care of migrants. The Holy See had previously ruled on various particular problems concerning the spiritual care of migrants, often limiting its legislation to one or other country or national group, especially the Italian. Exsul Familia sought to bring together and perfect these various prescriptions, and to apply them to all emigration and immigration countries throughout the world. It dealt with many matters that are beyond the scope of this paper, such as the training and government of missionaries. Here I consider only its prescriptions on the form in which spiritual care is to be rendered to migrants.

The Apostolic Constitution laid down that where there were no national parishes, bishops were to exert themselves to use priests outside the parochial ministry, namely, missionaries of migrants. Moreover it strongly urged bishops to set up missions with care of souls, a new juridic institution in the Church, and to place the missionaries in charge of these, thereby giving them parochial powers. For when such a mission with care of souls has been set up with permission of the Holy See (which must be obtained for each individual mission), the priest appointed in charge of the mission has the same powers and duties regarding the care of souls as has a parish priest. This power extends only to members of his own group, and is cumulative with the power of the territorial parish priest.

Thus the migrant necessarily belongs to both the territorial parish and to the mission with care of souls set up for his own group. He may avail himself of the services of the territorial parish priest or of the missionary with care of souls, as he pleases, and this power of choice includes such sacraments as baptism, matrimony and extreme unction, which from the general rule would otherwise be sought from the parish priest. The mission with care of souls will have a territory generally co-extensive with that of a number of ordinary parishes, but the missionary is quite independant of these. However the mission and its priest come fully under the diöcesan authorities.

It will be seen that the mission with care of souls is really a variant of the older form, the juridic national parish.

However several of the undesirable features of the national parish have been removed. Since the power of territorial parish priest and missionary with care of souls are now cumulative, the migrant make seek the ministry of whichever he wishes, and thus some of the causes of friction are removed. Also there is a limit on the normal length of life of the mission.

Only the foreign-born and their children can belong to the mission with care of souls. Later generations (where migration is for permanent settlement) automatically belong to the territorial parish alone. Thus the problem that often occurs with a national parish, namely that the parish lingers on when it is no longer useful and perhaps is even positively harmful, can hardly occur in the case of the mission with care of souls. Also the Holy See seems to envisage that the mission use existing churches or temporary centres rather than build its own installation, so that the situation should not arise of spending large sums on buildings that later lose all usefulness for the work of the Church.

The approval given by Exsul Familia to this modification of the national parish has, it would seem, brought with it a change of policy on the part of the Holy See towards the national parish. There is evidence that at least the Sacred Consistorial Congregation, which has been given charge of the spiritual welfare of migrants, now favours the establishment of national parishes where this is possible.

Some priests engaged in the apostolate among migrants have maintained that where there are migrants but no national parishes, the Holy See has not merely authorised but commanded that the missionary be granted the care of souls. It is true that she warmly recommends the mission with care of souls and has taken the initiative in securing the erection of many in various European countries.

However it would seem that in her wise norms the Holy See does not impose it as the sole form in which missionaries are to work for their connationals. The text of Exsul Familia and the practice of the Sacred Consistorial Congregation clearly distinguish between the approbation a foreign-language priest requires from the Holy See to work among migrants and the further intervention of the Holy See required to set up a mission with care of souls. At least in many countries to date the Holy See has not required the erection of missions with care of souls, but has allowed missionaries in these lands to work as simple missionaries, visiting parishes on the invitation of parish priests to preach, to hear confessions, to conduct marriages, in some cases officiating in succursal churches of their own. Such simple missionaries have not received appointments as missionaries with care of souls and have not possessed parochial power.

The reason that the Holy See has allowed this practice during the five years since the promulgation of Exsul Familia seems to be that she concurs in the judgement of the hierarchies of the countries concerned, namely that the mission with care of souls is not as suited to their countries as it is to some European lands. The Italian migrants in Europe among whom the concept of the mission with care of souls was developed were largely temporary, even seasonal, migrants. In such countries as Canada, Australia, Argentina, most of the immigration^{is} permanent. Since at least the descendants

of migrants in these lands will have to be complete members of the territorial parish, those systems of spiritual care for migrants are preferable which provide them with the necessary aid of a priest of their own language but at the same time promote the bonds with the territorial parish.

Also in some countries, as in Australia, there is a grave need for the close linking of the migrant with the territorial parish. In such young and expanding countries, migrants usually live in recently-erected housing areas, and indeed often form the greater part of the Catholic population in the new parishes set up in these areas. These parishes must build churches, presbyteries and Catholic schools (the latter are of the utmost importance in predominantly non-Catholic countries).

These construction programmes involve a tremendous financial burden on the parish, which all parishioners must help to bear. If however the greater number of the parishioners, while using the church and sending their children to the parochial school, owed parochial loyalty to a second priest as well (namely to the missionary of their language or national group), their financial contribution to parochial projects would be greatly decreased, and the buildings necessary for the salvation of their faith could not be erected.

When it is realised that many parishes of one or two thousand working class people in countries like

Australia have since the war incurred debts of the order of \$100,000 - 200,000 in order to provide themselves with the bare minimum in churches and schools, it will be seen why the bishops of such countries do not wish to channel outside the parish a large part of the monetary contributions of the faithful.

In addition, the concept of the mission with care of souls was evolved in regions where there was usually only the one migrant group being looked after by missionaries of migrants.

Thus in any one area, there would be only two parochial or quasi-parochial organisations, the territorial parish and the Italian Mission.

In overseas reception countries, there are often six or ten different national groups in the same area, each receiving aid from their own missionary as a supplement to the ministry of the parish priest.

To set up six or ten missions with care of souls in this one area would create vast confusion and duplication, which could hardly be desired by the Holy See.

Thus in the Apostolic Constitution new faculties have been given to the bishops to be employed where necessary to meet the spiritual needs of migrants, a new means of organising spiritual aid on the parochial level has been added to those at the disposal of the various hierarchies. This step is a valuable continuation of the devoted work of Popes, bishops and priests

for migrants over the entire one hundred and fifty years of the modern population movement, and is a proof of the continued loving care of the supreme head of the Church for his children who live in the spiritual danger encountered by all who migrate to foreign lands.

SUMMARY

ORGANISATION OF RELIGIOUS CARE ON PARISH LEVEL DURING PAST ONE HUNDRED AND FIFTY YEARS.

In the beginning, priests of the migrants' language ministered in churches without parish rights, or were itinerant missionaries. Then in the U.S.A. many national parishes were founded, i.e. parishes embracing all the faithful of the same language or nation living in a number of ordinary parishes. In time national parishes came to be considered unsatisfactory, and other means were favoured, especially the appointment of foreign-language priests to ordinary parishes, or their employment as itinerant missionaries without parochial rights.

From the experience of work among the Italian inter-European migrants, the Holy See has now evolved the mission with care of souls, which like the national parish gives the foreign priest parochial authority, but is free from many of the drawbacks of the national parish.